

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

"Behold, the Lord's hand is not shortened, that it cannot save: neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—ISAIAH.

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SYNOPSIS OF THE HISTORY OF JOSEPH SMITH, JUN.

(Continued from page 71.)

The General Assembly of the State of Illinois, in the session of '43 and 4, made an attempt to repeal the charters granted to the city of Nauvoo, which, although it did not succeed, had a tendency to depreciate the value of stock with the Manufacturing and Nauvoo House Associations. In the month of June, 1844, a mob assembled in the neighborhood of Carthage, circulating reports that Joseph Smith and the "Mormons" had bid defiance to the laws of the State, and all manner of falsehoods were put in circulation to inflame the public mind, and the editors of several newspapers devoted their time and space propagating these falsehoods; and on the strength of the rumor that the "Mormons" were determined to resist the laws, Gov. Ford came to Carthage and ordered into service several hundred men, mostly members of the mob. He then sent an officer to Nauvoo to arrest Joseph Smith and several others. Mr. Smith, apprehending that the intention was to murder him, instead of trying him (the 47th time by law) requested the Governor to protect him from mob violence, which he pledged the faith

of the State to do. The matter of which he was accused being investigated, he was again dismissed, when a new writ was taken out charging him with treason, and he put in jail. Gov. Ford then dismissed all his troops, except one company (the Carthage Greys), who were known to possess the most violent feelings of hatred towards the "Mormons," and treacherously left them to be murdered. After having held a private council on the subject, and concluding that that would be the best way to pacify the feelings of the mob, he left them to their fate.

On the 27th of June, at 23 minutes past 5, p.m., the prison was surrounded by about one hundred and fifty armed men with their faces blackened, who massacred Joseph Smith and his brother Hyrum, the Patriarch of the Church, leaving Elder John Taylor severely wounded with four balls. Elder Willard Richards, who was in the same room, escaped unhurt. Although President Smith had repeatedly apprised the Saints that his tarry among them would be short, and before leaving Nauvoo told his friends

he was going like a lamb to the slaughter and would never return, yet no people on the face of the earth ever mourned more sincerely the loss of a benefactor than did the Latter-day Saints.

The anti-Mormons rejoiced in his death and exulted loudly in their victorious treachery, while the Christian world generally exclaimed, "How barbarous to kill him so, but then it is a good thing he is dead."

At the fall term of court, bills of indictment for murder in the first degree were found against the principal leaders in the massacre, and they were allowed by the court to go at large on bail, and to go each others' security, only \$1000 being the sum required.

In May 1845, they had a sham trial, and were acquitted, although the court, bar, jury and witnesses KNEW them to be guilty of the murder.

The Twelve Apostles, being the First Quorum in authority in the Church, by the unanimous voice of the Saints, immediately returned from their mission abroad, and took their position at the head of affairs in Nauvoo, Brigham Young, President of the Twelve Apostles, presiding.

The Temple, which was one story high at the time of the Prophet's death, progressed rapidly, and the Saints continued to gather into Nauvoo.

The Seventies' Hall was built, a music hall and a large stone arsenal were also erected, the Nauvoo House was recommenced, the brick work of the first story being built, when the mob, coming to the conclusion that the murder of the Prophet had not destroyed the progress of "Mormonism," commenced an organization for the extermination of the Saints from Nauvoo, under the name of a wolf hunt.

Being aware of the above organization, a council of the leading men of the Church addressed a memorial to every State and Territory in the Union, (except Missouri) couched in the most respectful language, setting forth the condition of the Saints, and asking the privilege of settling in their respective States, and receiving protection and religious liberty therein, which was treated with perfect silence by most of the States, and refused by the others.

The old scheme was resorted to of getting out vexatious writs for President Young and the members of his Quorum. He, not feeling disposed to be murdered as the Prophet and Patriarch had been, provided himself with good and efficient weapons; gave notice from the Stand to assembled thousands, that any man that laid hands on him, or read a vexatious writ to him, he would kill him if he could do it with a pair of six-shooters (which he exhibited); and although many individuals volunteered to try the experiment, yet their nerve failed before coming to the test.

The Legislative Session of 1844, repealed the charters of the city of Nauvoo, of the University and Legion. A combination was formed, composed of nine counties, for the extermination of the "Mormons," and the work commenced on the 10th day of September, 1845, by burning all the houses in Yelrom belonging to "Mormons," and so continue from one settlement to another.

An armed body of about one hundred and fifty men continued two weeks burning houses, destroying property, and turning helpless women and children out of doors, homeless and destitute, to perish. Although the sheriff of the county called upon the GOOD CITIZENS who were not "Mormons" to turn out under his direction and disperse the burners, yet NOT ONE OBEYED his call; but a party of the armed burners pursued him and drove him out of the neighborhood. He was obliged to summon a posse of those who had been just burned out, and kill one of his pursuers to save his life. Escaping to Nauvoo, he issued a proclamation commanding the "Mormons," by virtue of his office as sheriff, to turn out and quell the riot. Five hundred men were then employed upon the Nauvoo House, which was moving up rapidly.

They were dismissed by the trustees and made preparation for repelling the mob, and the sheriff succeeded temporarily in dispersing the rioters. General Harding soon after came into Nauvoo with four hundred of the State militia, camped there several days, inquired where the Prophet was buried; said the Governor could not do any-

thing to protect the "Mormons," and did not go into the districts where the burning had been performed, although over one hundred houses had been burned. The troops remained some time in the county; several houses were burned within sight of their camp, and several persons lost their lives because they placed a little dependence upon the militia for protection.

Previous to this, there was a Council of the Authorities of the Church who had passed a resolution, which as a matter of policy was kept private, to send 1,500 men as pioneers to make a settlement in California or Oregon, not intending to remain in Illinois. A proposition was accordingly made to the mob, (for the State government had no power), that if they would let the Saints alone and assist them by buying out their property, stopping vexatious law-suits against them, they would remove from the State, which proposition was accepted. Accordingly, companies were immediately formed, several thousand wagons were put under contract, nearly all the wagons in the surrounding country were bought up, and all the movements possible were made to provide for an early start in the spring.

But the persecution being renewed in violation of the above pledge, 1000 families commenced their journey on the 1st of January 1846, thinking, by that means, to be able to allay the excitement against those who remained behind. Many of the teams crossing the Mississippi river on the ice, President Young and the leaders of the Church, with a scanty fit-out, pursued their journey westward, having to make the road for 300 miles, bridging numerous streams, and encountering every vicissitude of weather that could be imagined.

They arrived at Council Bluffs in July, where they were met by Captain J. Allen, of the U. S. army, who called on them in behalf of the President of the United States, for 500 men to assist in the war with Mexico. The required battalion was made up, leaving their families mostly in the Omaha country, on the west side of the Missouri river, in wagons, without protectors or means of subsistence.

Soon after the battalion started on the road to New Mexico.

The aged and infirm, halt, lame, blind, &c., who were unable to enlist into the battalion, gathered up their wagons, and established a place called Winter Quarters, where 700 cabins were erected during the fall and winter, and where the families suffered extremely from sickness, exposure, and the want of the necessaries of life.

As soon as it was known in Illinois that the flower of the camp had enlisted in the service of the United States, the mob assembled with redoubled fury, formed a regular military encampment, provided with artillery, in the neighborhood of Nauvoo, which now contained the poor, the helpless, the sick and infirm, as all who were able to leave on any terms had done so during the spring and summer.

The mob increased their force to about 1800 men, and made several unsuccessful attacks upon the city (which could barely muster 123 efficient men), killing and wounding a number of its inhabitants, battering down many buildings, and finally succeeded, on the 17th day of September, after several days' bombardment, in driving the people, helpless and destitute of everything that could make earth desirable, across the Mississippi river into Iowa, where many must have perished from starvation, had not their kind Creator fed them, by sending upon their camp flocks of quails, so tame that their women could catch them with their hands. And, to crown their victory, the mob set fire to the Temple of Nauvoo, which was the most beautiful building in the Western States. It was the first specimen of a new order of architecture introduced by Joseph Smith, and had cost a million dollars. The light of its fire was visible for thirty miles.

In the spring of 1847, President Brigham Young, with 143 pioneers, started in search of a place of settlement, and were led by the hand of the Almighty—for no person among them knew anything of the country—directly to this Valley, where the company arrived on the 24th of July, having sought out and made a new road 63

miles, and travelled a trapper's trail nearly 400 miles.

In the fall of 1847, about 700 wagons laden with families, arrived in this Valley, which was so barren as to produce nothing but a species of dry grass, four or five inches high, and the ground was covered with myriads of large black crickets, the food of the Indians.

In this desolate place the site of Great Salt Lake City was surveyed. Not a single person in the whole company had a full supply of provisions, but all were on three-quarters or one-half rations, and in this condition about 100 of a detachment of the Mormon Battalion found their way here without any provisions. President Young and a portion of the pioneers returned to Winter Quarters the same fall, and arrived again in Great Salt City, with 1000 wagons, in the fall of 1848.

The crickets, during this season, came down from the mountains in myriads, and destroyed a great portion of the scanty crops, and the whole would have been destroyed had not the Almighty, in his kindness to his people, sent gulls in large flocks, which devoured the mammoth crickets, and then vomited them up preparatory to devouring more.

Notwithstanding the Mormon Battalion was in the service of the United States, and a great portion of their families located at Winter Quarters, the Indian department compelled them, in the spring of 1848, to leave their cabins and move across the river into the State of Iowa, although it was well known they were only camped until the return of the absent battalion.

In the spring of 1848, some members of the Mormon Battalion first discovered the gold mines in California, thus opening to the world an unparalleled source of wealth and adventure.

In the fall of 1848 the First Presidency of the Church was re-organized, Brigham Young being unanimously chosen President of the whole Church, Heber C. Kimball and Willard Richards his Counsellors, and their places were filled in the Quorum of the Twelve Apostles. John Smith was ordained Patriarch over the Church.

In March 1849, a provisional government was formed, and a State Constitution adopted by a Convention, under the name of "The State of Deseret." A delegate was sent to Congress with a petition for admission into the Union. In September 1850, an act passed the Congress of the United States, providing for the organization of the State of Deseret into the Territorial Government of Utah. News of the passage of this act did not arrive until the spring of 1851, and a full judicial bench did not organize until July 1853. Brigham Young was appointed Governor, and performed the duties of that office for four years, to the entire satisfaction of the inhabitants, who unanimously desired his re-appointment.

And although the country was one of the most barren by nature ever inhabited by man, as according to the estimates of the late Capt. Gunnison, of the United States Topographical Engineers, not one acre in twenty-one thousand can ever be irrigated, and scarce a tree or bush can be made to grow beneath the snow line without irrigation, no colony has progressed with more equal and uniform rapidity.

The settlements have been extended from north to south to the entire breadth of the Territory, three hundred and fifty miles, wherever water can be had to irrigate the earth. It contains about fifty thousand inhabitants, who are almost exclusively members of the Church.* About one hundred saw-mills and forty grist-mills are in operation, and amongst the public buildings there are the Deseret State House, which has been occupied by the Legislature for five years; the Utah Territorial House at Fillmore city; the Tabernacle in Great Salt Lake City, a building 126 by 64 feet, arched without a column. There are 24 good school-houses in the

* This only applies to the state of the Territory at the time the context was written and published in the *Deseret News* of Sept. 5, 1855. At the present time this is very far below the reality, as perseverance and energy have most wonderfully developed the resources of the Territory, and the continual influx of emigrants has nearly, if not more than quite trebled the numbers of the population as given above.—[Ed. Star.]

city, generally about 20 by 30 feet, and are well finished. All the neighborhoods in the Territory are provided with similar school facilities.

The amount of labor expended in ditching and preparing for irrigation is far greater than clearing heavy timber farms in the States. Good wheat, corn and vegetables are produced, if carefully irrigated, in great abundance.

On the 11th day of March 1854, Dr. Willard Richards died in Great Salt Lake City of dropsy. On April 6th, Jedediah M. Grant was chosen as a Counsellor in his place.

On the 23rd of May, John Smith, Patriarch, died in Great Salt Lake City.

The Church has about ninety-five missionaries from Utah in Europe, and an equal number in Asia, Africa, and the Pacific Isles, besides large numbers of native Elders in the different fields of labor. A considerable number of the Saints are scattered throughout the United States and the British provinces. The *Deseret News*, edited by Elder Albert Carrington, is published in Great Salt Lake City, and issues four thousand copies weekly. A weekly newspaper is published in St. Louis, Mo., by Elder Erastus Snow; another in the city of New York, by Elder John Taylor. A periodical is published in Liverpool, England, edited by Elder F. D. Richards, and has issued 22,000 copies weekly. A weekly periodical is published in Swansea, South Wales, called the *Ud-gorn Seion*, in the Welsh language, by Elder Dan Jones.*

A periodical called the *Scandinavian Stjerne*, is also published in the Danish language, at Copenhagen, Denmark. A periodical has also been published in Switzerland, in the French language, edited by Elder T. B. H. Stenhouse. The Book of Mormon has been translated and published into the Welsh, Danish, French, German and Italian languages. The Work has made considerable progress in Sweden and Norway, the Governments having made their utmost exertion to prevent it. The progress has been slow in France, Germany and Italy, owing principally to Governmental proscription.

* Refers to circumstances at date of writing.

In Denmark and Switzerland the progress has been much better. In the Sandwich Islands considerable progress has been made, some 5000 persons having received baptism. The Book of Mormon has been translated into the Hawaiian language, and a printing establishment has been secured for the publication of the Book of Mormon and a periodical there.

The missionaries on the Society Islands met with good success until the French Government, with sword in hand, adopted the exterminating policy of the mobs in the United States.

Missionaries have established many Branches and a periodical in Australia; Branches have been established in South Africa, Gibraltar, Malta, and also in the allied army and navy in the Crimea. Several Branches have been established in India, and a monthly paper published at Madras, but owing to the great ignorance and degradation of the people, our missionaries there have met with but very limited success.

About 1000 Saints have emigrated from Denmark to this Territory, and a similar emigration is expected this season. The number of Church members is unknown, but from the best estimates that we can gain, they are over 180,000.

A company has been incorporated to assist the immigrating Saints to this place from the countries first where they are the most oppressed. It is termed "The Perpetual Emigrating Fund Company," and has a capital of \$250,000, and is conducted on such principles as to be continually increasing, and extends assistance to emigrating Saints in the form of loans, to be repaid after they settle here.

For the faith of the Church, I extract from *Times and Seasons* as follows:—

We believe in God the eternal Father, and in his Son, Jesus Christ, and in the Holy Ghost.

We believe that men will be punished for their own sins and not for Adam's transgression.

We believe that through the atonement of Christ all mankind may be saved by obedience to the laws and ordinances of the Gospel.

We believe that these ordinances are—
1st. Faith in the Lord Jesus Christ; 2nd.

Repentance; 3rd. Baptism by immersion for the remission of sins; 4th. Laying on of hands for the gift of the Holy Ghost.

We believe that a man must be called of God by "prophecy and by laying on of hands," by those who are in authority, to preach the Gospel and administer in the ordinances thereof.

We believe in the same organization that existed in the primitive Church—viz., Apostles, Prophets, Priests, Teachers, Evangelists, &c.

We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation, &c.

We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the kingdom of God.

We believe in the literal gathering of Israel, and in the restoration of the ten tribes. That Zion will be built upon this continent. That Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.

We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, when, or what they may.

We believe in being subject to kings, pre-

sidents, rulers and magistrates, in obeying, honoring and sustaining the law.

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things.

Respectfully, &c.,

JOSEPH SMITH.

We also believe in the Patriarchal order of matrimony.

A foundation has been laid for a Temple in this city, 193 feet long and 125 feet wide.

On the 18th of February 1855, John Smith, son of Patriarch Hyrum Smith the martyr, was ordained Patriarch over the Church.

The unparalleled progress of this people, in the face of so much opposition and persecution, and in so dreary a country, shows clearly that the power of the Almighty is exerted in a miraculous manner to spread his diamond truth to reclaim the nations.

GEO. A. SMITH,

Historian of the Church of Jesus Christ of Latter-day Saints.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 73.)

HISTORY OF ORSON PRATT.

* "March 17.—Attended Council held at Father Beaman's house, in which I was appointed to travel with Elder John Murdock.

"March 20.—We started westward, preaching almost every day. Baptized two in the town of Greenwood.

"March 30.—Arrived in the town of Freedom; tarried in this region twelve days; held eleven meetings; baptized 22, one of whom, Heman Hyde, April 10th, we ordained a Teacher.

"April 11.—Continued our journey towards Kirtland, occasionally preaching by the way.

"April 24.—Arrived in Kirtland,

having been absent nearly two months, during which we travelled about 800 miles, attended thirty-four meetings, baptized twenty-four persons.

"April 26.—I copied revelations for the Prophet Joseph.

"May 1.—Being appointed to take charge of a company of twenty persons, we started for Zion with four wagons. The Prophet overtook us in a few days with a larger company, and we continued our journey to Clay county, Missouri.

"July 7.—I was ordained one of the standing High Council in Zion, under the hands of President Joseph Smith.

"July 19.—Bishop Partridge and myself having been appointed by the High Council to visit the scattered Saints throughout Clay county, and

set the Churches in order, commenced our mission. We held eight meetings in different parts of the county.

July 31.—We reported the results of our mission to the High Council, which accepted the same. After which the Council selected John Carrill, Simeon Carter, Parley P. Pratt and myself to visit the Church throughout the county and hold public meetings, which we accordingly did.

Aug. 21.—The High Council gave their sanction for me to travel eastward towards Kirtland, preaching by the way. I accordingly united in the ministry with my brother William D. Pratt, and in a few days left, travelling on the north side of the Missouri river. Over exertion in travelling brought on the fever and ague, which continued to afflict me at intervals for months. Sometimes I laid down upon the wet prairies, many miles from any house, being unable to travel. William D. Pratt stopped at Vandalia, Illinois. At Terre Hauts I preached a few times, and baptized George W. Harris and wife. About the last of November I united in the ministry with Elder John Murdock, and continued my journey eastward, preaching in many places. In a few days we arrived at Sugar Creek, Indiana, where we found Lorenzo D. Barnes and Lewis Robbins, who had just arrived from Zion. After holding a few meetings in this region, and baptizing a few, I united with Elder Barnes to travel.

Jan. 2, 1835.—We left Sugar Creek; preached in many places for the next eighteen days.

Jan. 20.—Arrived in Cincinnati.

Jan. 22.—Crossed the Ohio river; visited a small Branch of the Church on Licking river; tarried with them two weeks, preaching almost every evening; baptized a few.

Feb. 6.—Went to Cincinnati, and commenced preaching in that city and in the towns round about. Tarried one month; baptized some.

March 6.—We started for another field of labor, and commenced preaching in Newbury and in the adjoining towns; tarried about six weeks, preaching almost every day.

April 20.—We started for Kirtland. While in the streets of Columbus,

Ohio, I saw a man passing, whom I felt impressed to speak to. He was a Saint, and the only one in the city. I stopped at his house, and there read a late number of the *Messenger and Advocate*. Found that I had been chosen one of the Twelve Apostles, and was requested to be in Kirtland on the 26th of April.

April 24.—Took the stage, and arrived in Kirtland on the 26th, about 10 o'clock in the forenoon; walked into the meeting, and learned that they had been prophesying that I would arrive there, so as to attend that meeting, although no one of them knew where I was. I was much rejoiced at meeting with the Saints.

April 26.—I was ordained one of the Twelve Apostles in this last dispensation, under the hands of David Whitmer and Oliver Cowdery.

April 29.—I was blessed under the hands of Joseph Smith, sen.

May 4.—I left with the Twelve on a mission through the middle and eastern States.

June 18.—I baptized Sarah Marinda Bates, near Sacketts Harbor, whom I received in marriage upwards of one year after. During the latter part of July, the month of August, and the fore part of September, I preached almost every day in New Hampshire, in towns where they had not before heard; baptized a few, and then returned to Kirtland.

Sept. 25.—Arrived in Kirtland.

Oct. 14.—Started on a mission to the Ohio river, preaching by the way; tarried two or three weeks in Beaver county, Penn.; held sixteen meetings; baptized a few and raised up a small Branch of the Church, and ordained Dr. Sampson Avard an Elder, to take charge of them, and then returned to Kirtland, where I arrived on the 16th of November.

In December I taught an evening grammar school in Kirtland, also during the winter studied Hebrew about eight weeks; received a certificate from Professor Seixas, testifying to my proficiency in the language, and certifying to my capabilities to teach the same. This was the winter and spring of our endowments in the Kirtland Temple.

April 6, 1836.—Left Kirtland on an

eastern mission; went to Canada West; preached about two months; baptized several.

June 4.—Took the steamer for Oswego; commenced preaching in Jefferson county and the regions adjoining; baptized many, and raised up some new Branches.

July 4.—I was married to Sarah M. Bates. Elder Luke Johnson officiating.

The fore part of October I closed my mission in those parts, and started with my wife and a few of the Saints for Kirtland, where we arrived on the 12th of October.

Towards the last of autumn I commenced the study of Algebra without a teacher, occupying leisure hours in the evening. I soon went through Day's Algebra.

About the middle of August, 1837, I moved my family from Kirtland to Henderson.

Oct. 2.—Having provided a home for my family, I started into the vineyard, labored during the fall and winter in the counties south-east from Jefferson county, N.Y.; baptized a few.

Early in the spring I took my family and went to the city of New York, and was appointed to preside over a large Branch of the Church in that city. I preached diligently among them some six or seven months; baptized many. In the mean time I again visited Henderson, left my wife at her father's, and returned to New York; but receiving a letter from Far West, Missouri, to come to Zion, I again went to Henderson, brought my family again to New York city, and from there we departed for the west; arrived in St. Louis about the middle of November. The ice prevented our progress any further. Stopped in St. Louis, and labored with my hands during the winter.

In the spring of 1838, I removed to Quincy, Illinois. In April went to Far West, from which the Saints had been driven; held a Conference with several of the Twelve on the morning of the 26th, and took our departure from the corner stone of the Temple for foreign nations, according to the revelation given through the Prophet

more than a year before. Returned to Illinois.

July 4.—Was an instrument in the hands of God in delivering my brother Parley from prison.

In the autumn visited New York city; continued preaching in the eastern churches of the Saints until the spring of 1840, when I embarked with several of the Twelve for England. In April made my way to Edinburgh, Scotland; preached there about nine months; raised up a Church of over 200 Saints; published a pamphlet now entitled **REMARKABLE VISIONS**.

In the spring of 1841, set sail from Liverpool with several of the Twelve, and arrived in New York city, where I republished the *Remarkable Visions*. Visited Henderson, near Lake Ontario, and then pursued my journey to Nauvoo, Hancock county, Illinois, having been absent from my family about two years.

I remained in Nauvoo about one year, during a portion of which I had the charge of a mathematical school.

In the summer of 1843 I performed a mission, with several of the Twelve, through the Eastern States; returned in the autumn, and being elected a member of the City Council, I was appointed, in connection with others, to draw up a memorial to Congress, which was accepted by the Council, and I was appointed to go to Washington and present the same. I accordingly went and tarried in Washington ten weeks—this was in the spring of 1844. While sojourning in that city, I preached and baptized a few, and during my leisure moments I calculated eclipses, and prepared an Almanac for publication for 1845. This I entitled **THE PROPHETIC ALMANACK**. It was calculated for the latitude and meridian of Nauvoo, and some other principal towns in the United States. This was the first that I ever calculated and published. After this I visited several of the Eastern States, holding meetings both religious and political.

June 27, 1844.—I was in New York city and wrote a letter home to my family. After hearing of the martyrdom of Joseph the Prophet, I returned with several of the Twelve to Nauvoo. From 1836 to 1844, I occupied much

of my leisure time in study, and made myself thoroughly acquainted with algebra, geometry, trigonometry, conic sections, differential and integral calculus, astronomy, and most of the physical sciences. These studies I

pursued without the assistance of a teacher.

For further particulars concerning my travels and ministry, those interested can refer to my manuscript journal."

(To be continued.)

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 11, 1865.

EMIGRATION.

As many inquiries are making by those who do not wish to purchase a wagon and team, but prefer to pay their expenses all the way through, we say that all such persons can be so accommodated when the deposits amount to £15 for each adult person. The individual so emigrating must comply with the same terms, rules and regulations, as other P. E. Fund passengers, in regard to outfit, mode of travelling, and camp and general duties, as shall be directed by the agents and captains of companies where they shall be assigned to travel.

[In consequence of numerous questions having been asked us by different persons upon the subject of Spiritual Communication, we thought we could not do better than publish the following sermon of the Apostle Parley P. Pratt, as it expresses more forcibly and eloquently than we could do the views we entertain.—ED. STAR.]

SPIRITUAL COMMUNICATION.

(From *Journal of Discourses*, No. 1, Vol. 1.)

I was led to reflection on this subject, not only by my acquaintance with the present state of the world, and the movements and powers which seem new to many, but because this text, written by Isaiah so many centuries since, and copied by Nephi ages before the birth of Jesus Christ, seemed as appropriate, and as directly adapted to the present state of things, as if written but yesterday, or a year since.

"Should not a people seek unto their God, for the living to hear from the dead?" is a question by the Prophet, and at a time when they shall invite you to seek unto those familiar with spirits, and to wizards, &c., or in other words,

to magnetizers, rappers, clairvoyants, writing mediums, &c. When they shall say these things unto you, then is the time to consider the question of that ancient Prophet—"Should not a people seek unto their God, for the living to hear from the dead?"

We hear much, of late, about visions, trances, clairvoyance, mediums of communication with the spirit world, writing mediums, &c., by which the world of spirits is said to have found means to communicate with spirits in the flesh. They are not working in a corner. The world is agitated on these subjects. Religious ministers are said to preach, editors to write and print, judges to judge, &c., by this kind of inspiration. It is brought into requisition to develop the sciences, to detect crime, and, in short, to mingle in all the interests of life.

In the first place, what are we talking about, when we touch the question of the living hearing from the dead? It is a saying, that "*dead men tell no tales*." If this is not in the Bible, it is somewhere else; and if it be true, it is just as good as if it were in the Bible.

The Sadducees, in the time of Jesus, believed there were no such things as angels or spirits, or existence in another sphere; that when an individual was dead, it was the final end of the workings of his intellectual being, that the elements were dissolved, and mingled with the great fountain from which they emanated, which was the end of individuality, or conscious existence.

Jesus, in reply to them, took up the argument from the Scriptures, or history of the ancient fathers, venerated by reason of antiquity, in hopes, by this means, to influence the Sadducees, or at least the Pharisees and others, by means so powerful and so well adapted to the end in view.

Said he, God has declared himself the God of Abraham, Isaac and Jacob. Now God is not the God of the dead, but the God of the living; as much as to say that Abraham, Isaac and Jacob were not dead, but living; that they had never been dead at all, but had always been living; that they never did die, in the sense of the word that these Sadducees supposed, but were absolutely alive.

Now, if intelligent beings who once inhabited flesh, such as our fathers, mothers, wives, children, &c., have really died, and are now dead in the sense of the word, as understood by the ancient Sadducees or modern Atheist, then it is in vain to talk of converse with the dead. All controversy, in that case, is at an end on the subject of correspondence with the dead, because an intelligence must exist before it can communicate. If these individuals are dead in the sense that the human body dies, then there is no communication from them. This we know, because of our own observation and experience. We have seen many dead bodies, but have never known of a single instance of any intelligence communicated therefrom.

Jesus, in his argument with the Sadducees, handled the subject according to the strictest principles of ancient and modern theology and true philosophy. He conveyed the idea in the clearest terms, that an individual intelligence or identity could never die.

The outward tabernacle, inhabited by a spirit, returns to the element from which it emanated. But the thinking being, the individual, active agent or identity that inhabited that tabernacle, never ceased to exist, to think, act, live, move, or have a being; never ceased to exercise those sympathies, affections, hopes and aspirations, which are founded in the very nature of

intelligences, being the inherent and invaluable principles of their external existence. No, they never cease. They live, move, think, act, converse, feel, love, hate, believe, doubt, hope and desire.

But what are they, if they are not flesh and bones? What are they, if they are not tangible to our gross organs of sense? Of what are they composed, that we can neither see, hear, nor handle them, except we are quickened, or our organs touched by the principles of vision, clairvoyance, or spiritual sight? What are they? Why, they are organized intelligences. What are they made of? They are made of the element which we call spirit, which is as much an element of material existence as earth, air, electricity, or any other tangible substance recognized by man; but so subtle, so refined is its nature, that it is not tangible to our gross organs. It is invisible to us, unless we are quickened by a portion of the same element; and, like electricity, and several other substances, it is only known or made manifest to our senses by its effects. For instance, electricity is not always visible to us, but its existence is made manifest by its operations upon the wire, or upon the nerves. We cannot see the air, but we feel its effects, and without it we cannot breathe.

If a wire were extended in connection with the equatorial line of our globe in one entire circle of 25,000 miles in extent, the electric fluid would convey a token from one intelligence to another, the length of the entire circle, in a very small portion of a second, or, we will say in the twinkling of an eye. This, then, proves that the spiritual fluid or element called electricity, is an actual, physical and tangible power, and is as much a real and tangible substance, as the ponderous rocks which were laid on yesterday in the foundation of our contemplated Temple.

It is true that this subtle fluid or spiritual element is endowed with the powers of locomotion in a far greater degree than the more gross or solid elements of nature; that its refined particles penetrate amid the other elements with greater ease, and meet with less resistance from the air or other substances, than would the more gross elements. Hence its speed, or superior powers of motion.

Now let us apply this philosophy to all the degrees of spiritual element, from electricity, which may be assumed to be one of the lowest or more gross elements of spiritual matter, up through all the gradations of the invisible fluids, till we arrive at a substance so holy, so pure, so endowed with intellectual attributes and sympathetic affections, that it may be said to be on a par, or level, in its attributes, with man.

Let a given quantity of this element, thus endowed or capacitated, be organized in the size and form of man, let every organ be developed, formed and endowed precisely after the pattern or model of man's outward or fleshly tabernacle—what would we call this individual, organized portion of the spiritual element? We would call it a spiritual body, an individual intelligence, an agent endowed with life, with a degree of independence, or inherent will, with the powers of motion, of thought, and with the attributes of moral, intellectual, and sympathetic affections and emotions. We would conceive of it as possessing eyes to see, ears to hear, hands to handle; as in possession of the organs of taste, of smelling, and of speech.

Such beings are we, when we have laid off this outward tabernacle of flesh. We are in every way interested, in our relationships, kindred ties, sympathies, affections and hopes, as if we had continued to live, but had stepped aside, and

were experiencing the loneliness of absence for a season. Our ancestors, our posterity, to the remotest ages of antiquity, or of future time, are all brought within the circle of our sphere of joys, sorrows, interests, or expectations; each forms a link in the great chain of life, and in the science of mutual salvation, improvement and exaltation through the blood of the Lamb. Our prospects, hopes, faith, charity, enlightenment, improvement, in short, all our interests, are blended, and more or less influenced by the acts of each.

Is this the kind of being that departs from our sight when its earthly tabernacle is laid off, and the veil of eternity is lowered between us? Yes, verily. Where then does it go? To heaven, says one; to the eternal world of glory, says another; to the celestial kingdom, to inherit thrones and crowns, in all the fulness of the presence of the Father, and of Jesus Christ, says a third.

Now, my dear hearers, these things are not so. Nothing of the kind. Thrones, kingdoms, crowns, principalities and powers, in the celestial and eternal worlds, and the fulness of the presence of the Father, and of his Son Jesus Christ, are reserved for resurrected beings, who dwell in immortal flesh. The world of resurrected beings, and the world of spirits, are two distinct spheres, as much so as our own sphere is distinct from that of the spirit world.

Where then does the spirit go, on its departure from its earthly tabernacle? It passes to the next sphere of human existence, called the world of spirits, a veil being drawn between us in the flesh and that world of spirits. Well, says one, is there no more than one place in the spirit world? Yes, there are many places and degrees in that world as in this. Jesus Christ, when absent from his flesh, did not ascend to the Father to be crowned and enthroned in power. Why? Because he had not yet a resurrected body, and had therefore a mission to perform in another sphere. Where then did he go? To the world of spirits, to wicked, sinful spirits, who died in their sins, being swept off by the flood of Noah. The thief on the cross, who died at the same time, also went to the same world, and to the same particular place in the same world, for he was a sinner, and would of course go to the prison of the condemned, there to await the ministry of that Gospel which had failed to reach his case while on the earth.

How many other places Jesus might have visited while in the spirit world, is not for me to say, but there was a moment in which the poor, uncultivated, ignorant thief was with him in that world. And as he commenced, though late, to repent while on the earth, we have reason to hope that that moment was improved by our Savior, in ministering to him that Gospel which he had no opportunity to teach to him while expiring on the cross. "This day shalt thou be with me in Paradise," said Jesus, or, in other words, this day shalt thou be with me in the next sphere of existence—the world of spirits.

Now mark the difference. Jesus was there as a preacher of righteousness, as one holding the keys of Apostleship, or Priesthood, anointed to preach glad tidings to the meek, to bind up the broken hearted, to preach liberty to the captive, and the opening of the prison to them that were bound. What did the thief go there for? He went there in a state of ignorance and sin, being uncultivated, unimproved, and unprepared for salvation. He went there to be taught, and to complete that repentance which, in a dying moment he commenced on the earth.

He had beheld Jesus expire on the cross, and he had implored him to remember him when he should come into possession of his kingdom. The Savior, under these extreme circumstances, did not then teach him the Gospel,

but referred him to the next opportunity, when they should meet in the spirit world. If the thief thus favored continued to improve, he is no doubt waiting in hope for the signal to be given, at the sound of the next trumpet, for him to leave the spirit world, and to re-enter the fleshly tabernacle, and to ascend to a higher degree of felicity. Jesus Christ, on the other hand, departed from the spirit world on the third day, and re-entered his fleshly tabernacle, in which he ascended, and was crowned at the right hand of the Father. Jesus Christ, then, and the thief on the cross, have not dwelt together in the same kingdom or place for this eighteen hundred years, nor have we proof that they have seen each other during that time.

To say that Jesus Christ dwells in the world of spirits with those whose bodies are dead, would not be the truth. He is not there. He only stayed there till the third day. He then returned to his tabernacle, and ministered among the sons of earth for forty days, where he ate, drank, talked, preached, reasoned out of the Scriptures, commissioned, commanded, blessed, &c. Why did he do this? Because he had ascended on high, and been crowned with all power in heaven and on earth, therefore he had authority to do all these things. So much then for that wonderful question that has been asked by our Christian neighbors so many thousand times, in the abundance of their charity for those who, like the thief on the cross, die in their sins, or without baptism and the other Gospel ordinances.

The question naturally arises—Do all the people who die without the Gospel hear it as soon as they arrive in the world of spirits? To illustrate this, let us look at the dealings of God with the people of this world. "*What can we reason but from what we know?*" We know and understand the things of this world, in some degree, because they are visible, and we are daily conversant with them. Do all the people in this world hear the Gospel as soon as they are capable of understanding? No, indeed, but very few in comparison have heard it at all.

Ask the poor Lamanites who have, with their fathers before them, inhabited these mountains for a thousand years, whether they have ever heard the Gospel, and they will tell you nay. But why not? Is it not preached on the earth? Yea, verily, but the earth is wide, and circumstances differ very greatly among its different inhabitants. The Jews once had the Gospel, with its Apostleship, powers and blessings offered unto them, but they rejected it as a people, and for this reason it was taken from them, and thus many generations of them have been born, and have lived and died without it. So with the Gentiles, and so with the Lamanites. God has seen proper to offer the Gospel, with its Priesthood and powers, in different ages and countries, but it has been as often rejected, and therefore withdrawn from the earth. The consequence is, that the generations of men have, for many ages, come and gone in ignorance of its principles, and the glorious hopes they inspire.

Now these blessings would have continued on the earth, and would have been enjoyed in all the ages and nations of man, but for the agency of the people. They chose their own forms of government, laws, institutions, religions, rulers and priests, instead of yielding to the influence and guidance of the chosen vessels of the Lord, who were appointed to instruct and govern them. Now, how are they situated in the spirit world? If we reason from analogy, we should at once conclude that things exist there after the same pattern. I have not the least doubt but there are spirits there who have dwelt

there a thousand years, who, if we could converse with them face to face, would be found as ignorant of the truths, the ordinances, powers, keys, Priesthood, resurrection and eternal life of the body, in short, as ignorant of the fulness of the Gospel, with its hopes and consolations, as is the Pope of Rome or the Bishop of Canterbury, or as are the chiefs of the Indian tribes of Utah.

And why this ignorance in the spirit world? Because a portion of the inhabitants thereof are found unworthy of the consolations of the Gospel, until the fulness of time, until they have suffered in hell, in the dungeons of darkness, or the prisons of the condemned, amid the buffetings of fiends, and malicious and lying spirits. As in earth, so in the spirit world. No person can enter into the privileges of the Gospel, until the keys are turned, and the Gospel opened by those in authority, for all which there is a time, according to the wise dispensations of justice and mercy.

(To be continued.)

C O R R E S P O N D E N C E .

ENGLAND.

SOUTHAMPTON CONFERENCE.

Southampton, Jan. 5, 1865.

President Wells.

Dear Brother, — Believing you would be pleased to hear of the Southampton Conference and what we have done the past summer, I sit down to give you a brief sketch.

Those emigrated last season, including children, numbered sixty-four, fifty of them baptized members. Since then we have made up our old compliment. We have had some thirty of the brethren preaching out in the open air in the surrounding towns and villages.

Brothers Bird, Donnellon, Russell, B. W. Kimball and myself, have contributed our mites and lifted up our voices in the streets of the cities and villages throughout the Conference. There has been considerable seed sown, but whether it has taken root or found a place in the hearts of the people, time must disclose. We have also distributed several thousands of small tracts with the prophecy concerning the present American war, given Dec. 25, 1832, by the Prophet Joseph Smith.

If people do not come into the true Church of Christ, it is because of their Christian blindness, for we have the Truth on our side—the holy Scrip-

tures contained in the Bible, which they profess to believe (when shut); also we have the revealed will of God in the Book of Mormon, and, like the Good Shepherd, the Prophet Joseph laid his life down to save his flock, and sealed the testimony of faith revealed to him by holy angels. Then we have thousands of testimonies from the Elders of Israel, that the Church and kingdom of God is set up, and though his Satanic majesty, with millions of his emissaries, rage and foam like the mighty ocean, still the old ship Zion will glide on, and all who obey the voice of the Captain will be saved from being washed overboard.

In July we held a Conference here, and enjoyed the society of President George Q. Cannon and Elder John W. Young, receiving much fatherly counsel from the former, and a faithful testimony by the latter.

October 16th we held a Conference, at which were present—President B. Young, jun., of this Mission, Isaac Bullock, President of the London District, E. F. Bird, President of the Southampton District, and several Elders from the Valley. We have experienced many blessings from their good instructions, given by the Holy Spirit. I have heard it said that it was the best Conference ever held in

Southampton, though not so large as in times past.

The Saints generally are energetic in spreading the Truth among their neighbors, also many are striving to emancipate themselves from Babylon.

I, for one, feel well in my labors in this Conference, which commenced sixteen months ago, and feel like adhering to the counsel of my brethren, and continually to be found doing good works, for by our works shall we be judged. Jesus says, "Behold I come quickly, and my reward is with me to give every man according as his works shall be."

I have a testimony which I always wish to keep, that this is the Church of Christ, and will save all those who soften their hearts and obey its mandates. President Young is the now living Moses to this enlightened(?) generation, who say faith alone will save the people; if so, the Scriptures are of no use.

Praying that you may have a prosperous mission, I remain your brother in the Gospel of peace,

DAVID P. KIMBALL.

NEWCASTLE-ON-TYNE CONFERENCE.

Newcastle-on-Tyne, Jan. 5, 1865.

President Wells.

Dear Brother,—It is with feelings of great joy that I write a few lines to inform you that we held a Conference in the Central Hall, in South Shields, on Sunday, December 25, 1864, at which were present—Elders F. W. Cox, President of the District, J. H. Felt and H. P. Folsom, from the Durham Conference, besides Elder A. V. Call and myself from this Conference. The various Branches were represented by their respective Presidents as being in a favorable condition. The Authorities were presented and unanimously sustained by the congregation. A Financial, as well as a Statistical Report for the year was read, and many good ideas were advanced, and much good instruction

was given during the day by the brethren, which, under the influence of the Spirit of God, caused our hearts to rejoice in the Work of the last days. The weather was extremely cold, but our hearts were warm, and many of the Saints came a number of miles to mingle their voices in praise to God, and to receive strength and instruction from the mouths of his servants. There was a large number of strangers present, all appearing edified and benefitted by the teachings they received.

I thank God for his blessings unto us, and I pray for the welfare of his people continually; and now that we have entered upon a new year, I feel like renewing my determinations to serve God and work righteousness, burying all my errors and follies, as far as I have been able to discover them, in the past year, and letting nothing characterize my life in 1865, but what will be creditable and in accordance with the principles of the holy Gospel as revealed in this our day.

I feel like doubling my diligence in the ministry, and thus obtaining a double portion of the Spirit of God, which will assist me in cultivating principles of holiness in myself and in others, for I realize that no thought, word or action is worth anything in this kingdom, unless dictated entirely by the Spirit of Truth; for it is this that holds the Church together, giving it love, unity and strength to overcome the foolishness of the world and the power of Satan; and it is the want of this heavenly unction that will cause all the man-made systems of the world to crumble in pieces and vanish as a dream before the overruling power of the kingdom which God has set up in these days, and which shall stand forever.

May we ever cling to these truths, and finally partake of the glory of this kingdom when it fills the whole earth, is the earnest desire and prayer of your brother in the Covenant,

CHARLES W. STAYNER.

Love is the noblest and most generous principle of obedience; but fear commonly takes the first and fastest hold of us; and, in times of violent temptation is perhaps the best argument to keep even the best of men within the bounds of their duty,